month, of Catholic Charities of the Brooklyn-Queens Diocese, now the largest Roman Catholic human-services agency in the country, covering America's most populous diocese.

Despite not knowing what a social worker was back then, Bishop Sullivan has devoted 38 years of his life to the job, serving in welfare offices and hospitals, rising to direct the charities and now serving as vicar for human services, overseeing the charities' vast operations with their director, Frank DeStafano. (Mr. Stefano couldn't resist a dig at the boss yesterday as a reporter sat down: ''Not the baseball thing again. He was only on the team for three days! Myself, I was always dedicated to the poor. No time for any kind of fund like that.'')

Bishop Sullivan's message to the cable audience yesterday was that he could hope for nothing better during the next 100 years of Catholic charity work than for one message to be hammered home: ''To be a practicing Catholic means to be involved in the lives of others.''

But as he relaxed after the show he had another, angrier message not about personal but about public responsibility: welfare reform. He complained that too few people are talking about its effects now, which he says have hurt the poor in Brooklyn and Queens as much as anything he has seen in three decades of tumultuous change in the boroughs.

''I agree,'' he said, ''that it had to be reformed, and I agree that there had to be a change in the culture that work must be more important than relief. But I radically disagree with the way it was done.''

Four years ago, he and another bishop managed to wangle an hour and 15 minutes in the Oval Office with President Clinton, to try to talk him out of signing the welfare reform legislation. Mr. Clinton said he understood them. Then he signed the measure anyway.

''But I will tell you,'' he said, his face coloring, ''that I think most of what is being said about the success of these programs is hype including here in this city. To me it's a sham. You look at the food lines at Catholic Charities. You look at the food lines at parishes. You look at the people trying to pay their rents.''

He added: ''They haven't heard the last of this. We're only into the third year, and the reality is that there will always be dependent people who can't work.''

As he socked on a snap-brim hat to run out and give a speech about health care, he was asked whether it ever disheartens him—approaching his 70th year, his 44th as a priest, and nearly as long as a social worker—that there are still so many people suffering.

''It might not make any sense but it doesn't,'' he said. ''I really think this job as heaven on . . . way to heaven. It doesn't come in the end. It begins here.''●

THE ''LEOPOLDVILLE'' DISASTER

● Mr. DORGAN. Mr. President, in a few days a small group of veterans will gather at Fort Benning, Georgia to commemorate one of the least known tragedies of World War II.

On Christmas Eve 1944, the Belgian troopship *Leopoldville* was transporting 2,235 American soldiers from the 262nd and 264th Regiments of the 66th Infantry Division across the English Channel. They were destined as reinforcements for units fighting the Battle of the Bulge. Many soldiers on board were singing Christmas carols as they watched the lights along the coast of liberated France.

The ship was designed to carry fewer than half the number on board, and the Belgian crew did not speak English. Reportedly, many of the American soldiers were not issued life jackets. Just five miles from its destination of Cherbourg, France, the *Leopoldville* was struck by torpedos from the German submarine U–486. Two and a half hours later, the ship capsized and sank. According to many survivors, the crew abandoned ship in the lifeboats and left the American soldiers to fend for themselves. Unable to free the ship's life rafts, many of the troops jumped to their deaths in the frigid heavy seas. The British destroyed HMS *Brilliant* saved some 500 troops. However, because it was Christmas Eve, no one else seemed to be around to help. By the next day, Christmas morning, 763 American soldiers were dead, including three sets of brothers. The dead represented 47 of the then 48 states.

Mr. President, seven of the victims were from my home state of North Dakota. Among them was my uncle, Pfc. Allan J. Dorgan. His body was never recovered, and neither were the bodies of 492 other soldiers who died in the incident. It was weeks before my family and the families of other victims heard the fateful knock on the door and were given the telegram that said their sons, brothers, uncles, or fathers were ''missing in action in the European Area.'' It took months more before a second telegram informed them their loved ones had been ''killed in action in the European Area.''

Due to wartime censorship, the disaster was not reported to the news media. Survivors were told by the British and American governments to keep quiet about what happened. American authorities did not even acknowledge the sinking of the *Leopoldville* until two weeks after it went down. Later, after the war, the tragedy was considered an embarrassment and all reports were filed away as secret by the Allied governments. Some say that the American and British governments conspired to cover-up the incompetence involved in the incident. For whatever reason, details of the disaster were withheld from the public for over fifty years. Some of the victims' families never learned the truth about how their loved ones perished that night.

For over fifty years, the young soldiers on the *Leopoldville* were denied their due, and never accorded the honors and respect they deserved. Finally, a few years ago, thanks to the efforts of *Leopoldville* survivor Vincent Codianni, former New York City police investigator Alan Andrade who wrote a book about the incident, and the Veterans Memorial Committee of Waterbury, Connecticut, the U.S. Army agreed to provide a site for a monument to the tragedy.

The Leopoldville Disaster Monument was dedicated on November 7, 1997 at Fort Benning, the ''Home of the Infantry.'' On the monument, the names and hometowns of those members of the 66th Infantry Division who lost their lives on the *Leopoldville* and the names of those who survived the tragedy, but were later killed in action, are etched in stone. This was the first official recognition shown to any of the victims or their families. It was long overdue.

It is almost 55 years since the sinking of the *Leopoldville*. When the survivors and their families gather again this week in Georgia, they will honor their comrades who have passed away since their first reunion two years ago. I hope all my colleagues will join me in expressing our appreciation for their courage and for the ultimate sacrifice they made for freedom.●

HONORING 150 YEARS OF CONGREGATION B'NAI ISRAEL

● Mrs. BOXER. Mr. President, today I wish to recognize Congregation B'nai Israel in Sacramento, California, and to celebrate its 150th year of vitality and service to the Sacramento community.

Congregation B'nai Israel was founded in 1849 by Moses Hyman and Albert Priest. At the time, Gold rush-era optimism was everywhere in northern California, attracting opportunity seekers from as far as eastern Europe, the home to millions of Jews desperate to escape violent pogroms and rampant anti-Semitism. With his profound ability to organize people and his unrelenting desire to help the destitute, Moses Hyman began his congregation in his home, and soon became known as a pioneer of California Judaism and father of Temple B'nai Israel.

Moses Hyman, a major community philanthropist, also founded the Hebrew Benevolent Society, which assisted the sick and poor, especially during the Sacramento flood of 1850. Following that devastating disaster, Hyman purchased burial land and a nearby house of worship from a Methodist Episcopal church. Moses Hyman and Albert Priest named their new congregation B'nai Israel, which translated into English, means ''Children of Israel.'' The rebuilt temple officially opened on September 2, 1852 as the first member-owned synagogue west of the Mississippi.

Congregation B'nai Israel has suffered through many hardships. After only a decade in existence, its synagogue was destroyed by fire, and only a year later, winter floods severely damaged cemetery grounds. The congregation was tested repeatedly. They mourned but then regrouped and rebuilt, emerging stronger than before.

By the mid-1900s, the congregation outgrew its existing facilities and launched a major effort to build a new synagogue. Thanks to the generosity of congregants, its capital campaign was a huge success. In addition to a new synagogue, the congregation added an education wing, later named after Buddy Kandel, in the early 1960s.

Congregation B'nai Israel continued to grow. The year 1986 marked additional milestones for what had become a community institution. In that year, the congregation began construction of the Harry M. Tonkin Memorial Chapel and the Sosnick Library. The muchneeded addition not only led to a change in place of worship, but also an ideological change for the B'nai Israel. Tikkun Olam, the Jewish belief in repairing the world through good deeds and social action became a new found interest of the congregation, pushing further their desire to help others in the Sacramento area.

Members of Congregation B'nai Israel had suffered through tremendous hardship in their history, but nothing could prepare them for the events of June 18, 1999, when a fire bomber motivated by anti-Semitic hatred destroyed their library and severely damaged the sanctuary and administration building. In an inspiring gesture of solidarity, the entire Sacramento community joined with the congregation and collectively vowed not to let violence tear Sacramento apart.

In a historic event less than three days after the bombing, more than 4,000 Sacramento residents joined congregation leaders at a unity rally to protest religious and ethnic violence. Former president of the Interfaith Service Bureau, Rabbi Bloom, called for the creation of a museum of tolerance to battle against the tide of hatred.

Mr. President, despite all kinds of adversity, Congregation B'nai Israel has survived for 150 years and has grown into a vital and beloved community institution. I send my congratulations and personal thanks for all it has done to help a diverse community find common ground in the Sacramento area.●

TRIBUTE TO CALEB SHIELDS

● Mr. BAUCUS. Mr. President, I rise today to pay tribute to Caleb Shields, retired Chairman and current Councilman of the Assiniboine and Sioux Tribes of the Fort Peck Reservation in Montana. Caleb is retiring from his elected position with the Tribe, after twenty-four years of elected service. For those of you who don't know Caleb, I am sorry that you did not have an opportunity to meet this remarkable man during his many visits to discuss the myriad of issues facing Native American people. He has a strength of character and honor about him that you could not help but recognize and admire instantly when you met him.

Caleb's tenure of twenty-four years on the Board is truly a testament to his leadership and his character. As we all know, very few politicians can have a career that spans twenty-four years and even fewer can do it with the grace and dedication that Caleb has. It has been an honor to work with Caleb on the many issues that we have worked on together. His commitment and dedication to improve the lives of not only the Native Americans on the Fort Peck Indian Reservation, but the lives of Native Americans throughout the Nation, are an inspiration to me. He has worked tirelessly to improve the level of funding for Indian health care programs and Native American education programs. He has stood in the Halls of Congress, often in the face of severe opposition, defending the governmental and sovereign rights of tribes. He has stood up to the federal government when the federal government has failed in its obligation to the tribes of this country. Significantly, he did all of this without ever making an enemy and without ever treating any person with disrespect. We can all stand to learn something from this man who while he had many battles, he never made any enemies.

I will miss my friend's visits to Washington, but I will mostly miss his advice on the Native American issues. Native American Country is losing a great leader, but I am sure that the basketball teams in Poplar are regaining a loyal fan. I understand that Caleb hopes to write a book about the history of the Assiniboine and Sioux Tribes from treaty time to modern time. I wish him well in his endeavor and look forward to reading his book.●

At the request of the Senator from Connecticut, Mr. LIEBERMAN, the following statement was ordered to be printed in the RECORD, as follows:

CENTRAL CONNECTICUT STATE UNIVERSITY'S 150TH BIRTHDAY CELEBRATION

● Mr. DODD. Mr. President, it gives me great pleasure to rise today to commemorate the 150th anniversary of the founding the Central Connecticut State University. To stand the test of time, as Central has, an educational institution must respond to the educational needs of its students. At each turn over its notable 150-year history, Central has effectively positioned itself to address the new challenges of the day. While a great deal has changed at Central—and for that matter in the world—over the years, the school's primary concern and motivating goal—educating students—has remained unaltered.

Central Connecticut State University is Connecticut's oldest publicly-supported institution of higher learning and enjoys a rich and colorful legacy. Founded by order of the Connecticut State Legislature on June 22, 1849, the institution, first known as the Normal School, was a two-year teacher training facility. On May 15, 1850, Henry Barnard, the school's first ''principal,'' as he was then called, and a handful of faculty and staff members welcomed the first class of 30 students.

The Normal School was the object of contentious political debate in Hartford and intermittent appropriation cuts during its early years. In fact, the school was closed from 1867 to 1869 due to lack of funding. Yet the school and its supporters persevered. Each passing year brought bigger classes to the Normal School and with them, greater support from the members of the citizenry who understood the vital importance of higher education to their future and the future of the state. As was common at many of the era's institutions of higher learning, the Normal School's student body was overwhelmingly unbalanced in its male to female ratio. Interestingly, however, at the Normal School women, not men, made up the majority of the student body through the late 19th Century. In fact, due to the social norms of the time, which held the teaching of elementary and grade-school children as women's work, men disappeared from the student body at the Normal School for over thirty years—a change that would forever influence the character of the institution. The loss of male students did not stop the expansion of Normal School. Growing beyond the confines of its original building at the corner of Chestnut and Main in New Britain, in 1922 the school moved to the spacious campus it now occupies in the Belvedere section of New Britain.

The institution began to blossom academically in 1933 when it started to offer four-year baccalaureate degrees, changing its name to the Teachers College of Connecticut. The expansion of academic offerings drew men back to the college during the 1930s. Following World War II, the Teachers College of Connecticut, like many academic institutions, experienced remarkable growth and expansion. That growth led the State Legislature to grant the college the right to confer liberal arts degrees and to rename the institution the Central Connecticut State College in 1959. As the needs of its students have continued to change and expand in more recent times, so too has Central. In 1983, Central began offering graduate degrees and evolved into its present form—Central Connecticut State University.

With an enrollment of nearly 12,000 graduate and undergraduate students, Central is the largest of the four Universities within the Connecticut State System. With 80 programs of study, 38 departments and 5 individual schools dedicated to disciplines across the spectrum of learning, Central Connecticut State University has emerged as one of the premier regional universities in New England.

Always on the forefront of educational trends, Central recognized the lack of emphasis placed on the historical role of women and drew upon the significant role played by women in its own development to become one of the first schools in the Nation to build, in 1977, a Women's Center. The Center, which has become a highly respected credit to the university, offers a number of services for and about women